

# THE KOREAN REPOSITORY.

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## KOREAN GUILDS AND OTHER ASSOCIATIONS.

If you were to stroll down the street leading from the West Gate to the center of the city of Seoul, and with observant eye should note the contents of the shops placed here and there along the way, you would notice at first a number of general shops. And in these booths, wide open to the street, you would see an assortment of goods probably something like this; a few articles of food, fine cut tobacco, matches, hair ornaments, bright colored pockets that look like tobacco pouches, and a few story books. It is noticeable that in these cluttered displays only a limited range of goods is to be seen. Further down the street as you near near the tower of the great city bell, the shops grow more substantial, and to see the goods of many of them you must go inside. In these shops a merchant sells only one kind of goods, as paper, or shoes, or silk. But in the same shop several different shop-keepers may have their stalls. These men are members of the merchant guilds. Any Korean can open a little general store. But certain lines of goods can be handled only by the members of trade guilds.

There are many different guilds corresponding to the different kinds of goods sold. For instance the shoe trade as distinguished from the trade in sandals, is entirely in the hands of the shoe guild, the *Sinchyön to ch'ung*.\* One thing which seems curious to our western notions is that the different kinds of cloth

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\* 신전도충

goods are handled each by a separate guild. There are guilds for cotton goods, for colored goods, for grass cloth, the gauzy summer goods, plain silks and figured silks. Then there are guilds for cotton, dyes, paper, hats, head-bands, rice, crockery, cabinets, iron utensils and brass ware. These are some of the principal trades of which the guilds have a monopoly. These guilds not only regulate their trade, but are mutually helpful in certain emergencies. For example, in case that one of their number dies, they give financial aid to his family. Each guild has a head called the *yōng ui*,\* and he with his servants is to be constantly found for the transaction of business at the guild head-quarters. Should a man desire to enter into business in one of these monopolized trades, he must make application to the head of the guild. Should he prove acceptable, he must pay an entrance fee to the guild of say \$20.00. The head of the guild then furnishes him with a certificate of membership, duly made out and stamped with the seal of the guild, and the guild members come around and offer him their congratulations. He can then rent his stall or room, and open up his wares whenever he likes. But suppose a man without asking leave of the guild, should undertake to open a shop for the sale of silk or rice, what would happen? All would go well for a time; then one day his guild certificate would be called for. None being produced, a tempestuous time would ensue, the probable end of which would be that the guild would confiscate the contents of the shop. At all events, in a day or two there would be one less merchant in the silk trade. However, in this connection a curious custom should be mentioned. From the 25th. day of the last month of the Korean year, that is, during the last five days of the old year, and through the first five days of the new, Korean custom allows anyone whatever to sell any kind of goods he pleases. Why it should be so I cannot tell, only such is the time honored custom. This is the reason why the displays of shining brass ware are to be seen in all their glory upon the streets around Chong No at the New Year's season; while at any other time you must hunt for them among the shops, should you desire to see the handsome ware. While the guilds can cope successfully with intruders of their own people, they are powerless in the competition with the Chinese and Japanese merchants.



Members of guilds are required to pay a monthly tax to the head of their guild. The government is accustomed to collect taxes from the guild; but applies directly to the head of the guild for payment. The patriotism of the guilds was shown upon the occasion of the burial of the dowager Queen, when each guild added a large and beautiful silken banner to the gorgeous pageantry of the funeral.

Superior to either the guilds or their chiefs, is an official appointed by the government to rule over the merchants. He may be termed the Magistrate of the Market, known in Korean as the *p'yōng si chei chu*.<sup>\*</sup> He holds the rank of *pan sa*.<sup>†</sup> The office where he sits as magistrate is called the *p'yōng si sō*.<sup>‡</sup> Here he settles disputes between merchants, and acts as a judge in matters pertaining to commercial law. Not unlike the merchant guilds are the artisan guilds, what we would call at home "trades unions." But they are spoken of by a different name; for instance the carpenters' guild or union would be known as the "room of the carpenters," the *mok su pang*.<sup>§</sup> There are "pangs" of the carpenters, the masons, the tilers, the chair-coolies, the rice-coolies, &c.

We come now to a form of guild, which, on account of its peculiar features, is deserving of a separate treatment. This is the peddler's guild known as the *pu syang hoi*.<sup>||</sup> These need to be distinguished from the *po syang's*<sup>¶</sup> who are also merchants, who travel from market to market in the country, but who in their organization are simply the ordinary guild adapted to the conditions for selling goods in the country. The *pu syang* or peddlars' guild, which we are now to consider, is a very large and powerful guild. In the country villages shops are rarely found, but the buying and selling of merchandise is done upon special market days. The country has been districted among conveniently placed market towns in groups of five each, so that once in five days each of these towns has its market-day. And peddlars, for the most part belonging to the *pu syang* guild, keep travelling around these five day circuits, carrying their stock of goods, one upon his shoulders, another on an ox, and still another on pony-back. But the peculiarity in the *pu*

\* 평시제주

† 반스

‡ 평시서

§ 목수방

|| 부상회

¶ 보상

*syang* guild consists in their connection with the government. In a truly feudal sense are their services at the disposal of the government. Not one office, but the higher officials of any government office, feel at liberty to call in the *pu syangs* for special services. Is detective work required, these roving *pu syangs* can be made use of. Does the king desire to visit the ancestral graves, in the many preparations which the occasion requires, such for instance as the making ready the city streets and country roads, the *pu syangs*' services are employed. Or in the country, is a special escort required for the guest of the magistrate, the services of the *pu syangs* are called into requisition. Mr. Gilmore's "Korea from its Capital" narrates how Lieut. Foulk, when naval attaché of the American Legation, had once a pleasing experience, while travelling in the country, of the courtesies of the *pu syangs*, acting for him in the capacity of a night escort. Especially are they liable to military service, should the government have need to call an army into the field, in addition to the troops in the barracks. So that although Korea has no "merchant marine," she may be said to have a merchant soldiery.

Another curious feature is that among the great departmental offices of the government, such as the foreign office, the home office, and the war office, there is a *pu syang* office, known as the *hyei syang kuk*;\* for whose head-quarters a large house is provided in the center of the city. And further, one of the greatest nobles in the country is the *to pan su*,† or President of this office. In other words, he is the head of the *Pu syang* Guild. Then the *pu syangs* are sub-divided according to magistracies, having what we would term a county organization, and there is a chief who is the head of all the *pu syangs* in a given magistracy. Men who are not peddlars frequently join the *pu syang* guild. A former gate-man of ours, and in our neighborhood a paperer and one of the coolies are said to belong to the *pu syang* guild. The popularity of the guild is due chiefly to its size and power. Not that they have any direct authority, but they are clannish in helping one another. For example, a *pu syang* desires to collect a debt; but his debtor declines to pay. Does he put his note in the hands of a collection agency as we would at home? No, he mentions the matter to a few of his *pu syang* friends. In the evening he

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\* 혜상국      † 도반수



calls again in company with these friends. And as twenty stalwart *pu syangs* begin to bare their brawny arms, the debtor comes to the conclusion that he believes he *can* raise the money after all. But they have more legitimate modes of helpfulness. Like other guilds they help each other in the case of special emergencies, such as a death or wedding in the family. On two occasions I have seen great gatherings of the *pu syangs*. They had large tents erected, and I remember that some of their number wore white straw hats with a couple of cotton balls in the band. These were said to be low men in the order.

These various guilds, as we have seen, have characteristics in which they differ, combined with features that are similar. One of the family traits is the custom of mutual help with money or goods upon certain special occasions. This is also the characteristic of certain varieties of another Korean association, known as the *kyei*; \* and indeed it is sometimes spoken of as the "kyei principle." The *kyei* is a prominent feature in Korean social life. There are many varieties of *kyei*'s, associated for all kinds of purposes, some good, some bad. There are *kyei*'s of which the Koreans themselves disapprove theoretically, as being organized for gambling purposes, lotteries in other words. Again there are perfectly legitimate *kyei*'s, which are insurance companies, or mutual benefit associations, or money loaning syndicates. Under the head of lotteries there may be classed a number of kinds of *kyei*'s, the *chak pak kyei*† limited in the number of those who engage, and with only one prize; the *paik in kyei*,‡ with a hundred chances; the *chyön in kyei*§ with a thousand chances. Then there is one which the Koreans say has been copied after the foreign lottery, the *man in kyei*|| where tickets are sold in unlimited number. This is probably true, for we have seen the tickets of the Manilla Lottery exposed for sale in the Chinese stores, instructing them in the ways of Western Civilization. It is to the credit of the Korean Government that it frowns severely upon these gambling *kyei*'s, and suppresses them wherever it is possible.

We come now to the mutual aid societies, insurance companies, and loan associations. There is a form of *kyei* which, considering the customs that govern it, would appear to be legiti-

\* 계

† 작박계

‡ 백인계

§ 천인계

|| 만인계

mate, the *san tong kyei*.\* A certain number of men belong to it; and they have a fortnightly or monthly casting of the lot. When a man has drawn the prize, he can not try again until every other member has had his turn in drawing the prize. But whether eligible or not for the drawing, he must keep up his regular periodical payments to the manager of the kyei. In some such *kyeis* I am told the amount of the sum drawn goes up month by month till a certain limit is reached, when it drops again to the original amount. We were surprised one Sunday in going to church to see the house-boy of one of our missionary friends standing with a fantastic tissue-paper head-gear on his head, and a native lantern in his hand, in a group of similarly furnished men, outside a house where a funeral was to be held. He had to. He belonged to a *yön pan kyei*,† whose members are pledged to carry lanterns at the funeral, and furnish some stipulated article, as the grass-cloth with which to wrap the remains, when one of their number dies. Then there is the *syang po kyei*,‡ which pays the entire expense of the funeral when death invades the home of one of its members. These insurance *kyei*'s are known by a number of names. Again there is the *pu chyo kyei*§ whose members are assessed, when there is a wedding in the family, or a young son puts up his hair in a top-knot, and assumes the garb of man-hood. Then there is the *hon syang kyei*|| which helps at both weddings and funerals. These insurance and mutual aid associations are conducted on the assessment plan.

Koreans also associate themselves together in *kyei*'s for the purpose of loaning money. There is the *syei chyon kyei*¶ composed of people who loan their money and divide the interest at the New Year's season in order to lighten the heavy burden of expense which custom connects with that festival season. Another heavy item of expense in Korean families is the preparation of their winter supply of certain articles of food, made in the fall. Among their other preparations many families salt down a large quantity of shrimps at this season of the year. Hence it comes about that there is a *paik ha kyei*\*\* whose members each spend their portion of the accrued interest on their united loan, in buying their winter supply of shrimps.

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\* 산동계    † 상보계    || 부조계    \*\* 빙하계  
 † 연반계    § 혼상계    ¶ 세전계



It is a matter of course that every Korean scholar wants to attend the royal examinations once in a while. But for the poor country scholar, attending the *koaga* is expensive, for, added to the cost of the examination paper, ink, &c., is the item of hotel bills on the way. So these scholars form a *koa kyei*,\* loan their money and in the course of time divide the accrued interest between them, and find themselves to be in a position to attend the *koaga* in Seoul.

The Koreans are very fond of going out of the city upon picnics in the spring when the azaleas and other flowers are in bloom. So festive but impecunious people sometimes form a *hoa ryu kyei*,† loan their money, and use the interest in going out upon such excursions when the flowers are in their glory. Men who are fond of archery have their *sya kyei*.‡ Four or five archers meet, and contribute a small sum each to form a prize, which is then given to the man most skillful with his bow. Or two sets of archers meet for a friendly contest, and the rich men and poor men among them according to their several ability, contribute a purse, out of which they provide a feast and dancing girls to entertain them. Money is loaned by the *kyei*'s at what we would consider very high rates of interest. Yearly loans are sometimes made, but more often money is loaned on 10 months' time. In these 10 months' loans, if a man's credit is very good, he can borrow perhaps at 20%. More often the rate charged is 30, 40 or 50 per cent. Thus 1000 cash in the course of 10 months brings in an interest amounting to 200 cash, or more. Often the return payments are made during the 10 months at the rate of one tenth of principal and interest each month. *Kyei*'s like the *san tong kyei* have each a manager, who is expected upon the occasions when they meet, once or twice a month, to furnish the members with wine or a meal. I once saw such a meeting in the country, and witnessed the casting of lots, when their names written on white nuts about the size of a hickory nut were drawn one by one from a gourd receptacle.

We sometimes think that in the home-land we have organizations for almost every thing under the sun. But I am not sure whether Korean life with all its different associations is not about as complex as ours. The business world is certainly or-

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\* 파계      † 화류계      ‡ 사계

ganized to an extent we are not acquainted with in western lands. True there are Trades Unions in each alike, but in Korea nearly all the merchants in the land are bound together in their powerful guilds, that are practically Trades' Unions in the mercantile world. And it is worthy of note that one feature characterizes all these associations, whether merchant guilds, trades' unions, the semi-political peddlars' guilds, or the legitimate kind of *keyi*'s, and that is the trait of mutual helpfulness in time of need.

DANIEL L. GIFFORD.

Note. The following is the account, mentioned above, that was written by Lieut. Foulk, describing his experience with the *pu syangs*.

"It was nightfall when we started to return. The magistrate, who was an officer of the *pu syang*, brought his seal into use, and called out thirty of the body to light us down the mountains. Where these men came from or how they were called I did not understand, for we were apparently in an uninhabited, wild, mountain district. They appeared quickly, great, rough mountain men, each wearing the *pu syang* hat. We descended the worst ravine in a long, weird, winding procession; the mountains and our path weirdly illuminated by the pine torches of the *pu syang* men, who uttered shrill reverberating cries continually to indicate the road or each other's whereabouts. Suddenly we came upon a little pavilion in the darkest part of the first gorge; here some two hundred more *pu syang* men were assembled by a wild stream in the light of many bonfires and torches. On the call of the magistrate they had prepared a feast for us here at midnight in the mountains. Here the magistrate told me he had been asked by the late Minister to the United States, Min Yong Ik, to suddenly call on the *pu syang* men of the Song-To district for services, to show me the usefulness and fidelity of the body; and he had selected this place, the middle of the mountains, and time, the middle of the night. I need not say that the experience was wonderful and impressive."

D. L. G.



## THE KOREAN BRIDE.

The life of a nation is but an expanded expression of the life lived by each individual member of that nation. The true life of each individual finds its best and most genuine expression in its home life, and home life always centres around the wife and mother. Any estimate of a people's condition which fails to give proper weight to the treatment it accords its women is therefore necessarily imperfect. It is our purpose in what follows to exhibit the ordinary experiences of a Korean woman from the time she enters womanhood by marriage.

The wedding festivities are over and the bride is on the way to her new home. While she is being borne there slowly on the shoulders of sturdy Koreans or, it may be, on the back of a sturdier ox, should she be a country bride, let us precede her and take a peep into the home in which she is to spend her life. As the wife of a wealthy Korean of rank, her home in Sōul will be large and pretentious. Instead of an alley three feet wide, one six feet wide leads up to the front gate. Just inside of this gate we find a court-yard on two sides of which extend the **항낭** *Hang Nang* or apartments occupied by the servants and hangers-on of the house. In the middle of this court-yard is a large well with washing stones about it and the principal drain of the establishment running close by. Beyond this lies another court-yard bounded on the farther end by the house itself. This house is quadrangular in shape enclosing an open court. Its chief constituents are mud, stone, tile and wood. There is no glass in the windows, its place being taken by paper. Instead of carpets there are straw mats and in the place of chairs, nothing;—we sit on the floor. The rooms facing the front court are the apartments of her husband. From these she is excluded, for here he receives his friends and transacts his business which is chiefly smoking a long pipe and gossiping with his neighbors. Beyond these, on

the farther side of the quadrangle and facing the enclosed court are her apartments, the *an-pang*. The two sides of the quadrangle are also open to her, being occupied by the women of the household. In this house the distinctions of dining-room, bed-room, sitting-room and parlor are unknown for any room may answer all these purposes. There is always a kitchen, the floor of which is the bare earth and the walls unpapered mud. Of kitchen utensils there are few, the principal ones being the rice kettles which are firmly imbedded in rude masonry beneath which are fireplaces connecting with the flues which underlie the floors of the other rooms and heat the house. The other rooms contain a profusion of native furniture, beautiful *changs* or chests with brass or iron trimmings, boxes of various sizes and pretty screens. On the walls hang bright banners inscribed with mottoes or quotations from classical poetry.

Our description of the household would be incomplete were we to omit the provisions made for the religious observances of the family. In a special room, generally kept closed, is the paraphrenalia used by her husband in the worship of his ancestors, but with this she has little to do. In the entrance to the court hangs the *Köl-lip*, ° God of luck. To the main beam of the house is tied the *Söng-ju* † major domo. Just outside her window at the back of the house stands the *Tö-ju*, ‡ God of the site, while in various nooks and corners absurd fetiches wait to be honored. The women of the household perform the services rendered these beings.

All this, as above noted, belongs to the privileged few, the ranks of wealth. In describing the home of the ordinary woman we must omit the *Hang-Nang*, § the front court with its well, etc, the inner court, at least one side of the house and it may be the right angle of it, the pretty furniture and screens, and reduce the furnishings to the barest necessities of the simplest kind of living. Instead of a tiled roof we find a thatched roof. There is however the inevitable inside court, the bride's own little world of nature with a patch of blue sky above and saucy sparrows as visitants from the great outside world. These are the mechanical elements of the mould in which the Korean woman is formed. Amid these she grows up to maturity and

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° 걸립 † 성주 ‡ 터주 § 향낭



old age, and they must have an influence upon her mental and moral character.

When the bride comes to her new home she does not find it empty, neither does she become mistress of it. She is received by her mother-in-law and now becomes a member of her husband's family and his clan, losing all connection with her father's family and his clan. Being a mere child in most cases she is treated as such and is expected to wait upon the mother-in-law and do her bidding. If there are servants in the home she is relieved from the household duties, but in the middle and lower classes servants are not found in many of the homes and the bride comes in to do her full share of the work. She must arise early in the morning both in winter and summer, build the fire under the rice kettles regardless of the smoke and ashes which fill her eyes, and prepare breakfast for the family. After all the other members have finished eating she sits down and eats her breakfast alone. Yet strange as it may seem she is relieved from the pleasant task of doing the family washing, by her mother-in-law, being prohibited by her youth from going out to the springs on the hillside where washing is usually done. In the evening she goes through the same ordeal of preparing the evening meal, for the Koreans eat but two meals a day. After the day's work she goes to her room and until the wee hours of morning is busy with her needle, mending stockings, making new garments or, to the rat-a-tat of her ironing sticks, polishing her husband's best coat.

The love and sympathy which a young wife of Christian countries finds in the companionship of her husband is unknown in Korea. Instead of spending his evenings with her in pleasant conversation of the things which transpire in the outside world, or in reading to her while she sews, the husband spends his time with his friends and she sees little of him and knows less of his life. This treatment of his wife is forced upon the husband. Were he to show any affection for her or prefer her company to that of his friends, they would make his life miserable by ridicule. The bride also has her non-companionable obligations. According to custom she must not speak to her husband for the first few days after their marriage. The Koreans tell of one case where the wife did not speak to her husband for eight months. Perhaps he was away from home but the Korean did not mention that fact.

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Sewing occupies a great part of the Korean woman's time. If she is diligent and sews nicely, all well and good; if not she will incur the displeasure of her mother-in-law and woe be into her. Who has not heard of the cruelties of the mother-in-law in Korea? Her power for good or evil is great. So deeply have we been impressed with this fact, that in seeking husbands for the girls in our mission schools we considered ourselves fortunate in finding one without a mother. Koreans themselves have told us that much of the unhappiness of early married life in Korea is traceable to the mother-in-law. Possessed with supreme power over her son's wife, should the young woman have a will of her own there is sure to be a clash sooner or later. If the wife does not become submissive the trouble continues and in all probability she will be sent back to her home in disgrace, for one of the causes for which a woman may be divorced is incompatibility with her mother-in-law. About twenty-five per cent of the divorce cases in Korea are caused by troubles between the daughter and the mother-in-law.

Judging from the size of their homes and their simple manner of living one would be at a loss to know how the Korean women occupy their time, but when we remember that the Koreans wear white clothes both in winter and summer and that to launder them each garment must be ripped to pieces we can readily understand their busy and laborious routine and sympathize with them. An occasional visit to her relatives, if they live near, is the only relief for the monotony of this daily routine. Were she able to read she might find a pleasant variety in reading, especially now that we have a Christian literature in the native character. But the percentage of those who can read is very small. Their ignorance however is not due to their inability to learn but to the lack of opportunity to study. In my work among the women I have found a number who have learned to read after they were thirty years old and one woman learned to read after reaching the age of fifty. From my experience in the school I feel convinced that if Korean girls were given the same advantages for study as their brothers enjoy they would take their place beside them as their equals in scholarship. But she is only a woman. Why should she know anything beyond cooking and sewing? So say the Koreans.

Viewed from our standpoint the life of a Korean woman



seems very barren. She is shut off from the broadening influences which contact with the outside world and intercourse with friends would give her. We would expect to find them discontented and unhappy, but on the other hand they certainly appear contented and even happy. A Korean woman's pride is her children and as a family grows up about her and her cares increase, her happiness also increases. The appearance of the first tooth, the first attempts to walk and the babbling words of baby give the Korean mother as much pleasure as it does the foreign mother. She takes great delight in decking her children in gay colored garments and providing some luxury for them on the new year and other holidays. She attains a new dignity. Where she was before known as Mr. So and So's *Taing-Noi*, "house," she becomes the mother of such a child. The name may be the most unpoetical one imaginable as "The mother of spotted dog," "The mother of the rock" "The mother of the mud turtle, the monkey, the pig" etc.; but be it what it may there is always "the mother" attached to it which is sweet to her. These little toddlers become her inseparable companions. Visit her at any time of the day and you will find her with one strapped to her back or lying snugly in her arm, or sprawling on the floor beside her. As the babes grow up her troubles begin and from what one may learn on acquaintance with the boys of Korea, human nature is certainly the same the world over. They tear their clothes, soil their faces, quarrel and get into all sorts of mischief. They involve their mother in disputes with her neighbors and mother-like she always thinks her boy is all right while the neighbor's boy is the greatest rascal on earth.

By and by the old folks in the home go the way of all flesh, and the husband and wife, who have occupied a secondary place become the heads of the family group. The daughters, just at the age when they could be most useful, marry and leave the parental roof, and the sons bring their wives into the home and the wife now occupies the enviable position of mother-in-law. As she grows older she gains greater respect and consideration from her children, for the Koreans have great reverence for old age. Indeed the last days of a woman's life in Korea seem to be her best days. She is free from all responsibility and duties and is well cared for by her children. This reverence of Koreans for old age whether in man or woman is worthy of

note and may well teach the boastful West a lesson. No matter of that station in life, a younger person would not venture to subject her to any rudeness. While she may not command yet her wishes are law, at least to her posterity. Etiquette demands both respectful language and attitude in her presence. This reverence for the aged produces practical results. In walking through the streets we meet on every hand well dressed old people, showing evidence of care and affection. The greatest sin a Korean can commit is 불효, *Poul-hyo*, lack of filial piety. This is the one unpardonable sin of the Korean code.

I have attempted to describe the life of an ordinary Korean woman of the middle class. Of the high class women I can say very little. But their lot must be an unhappy one. In the first place the law of seclusion is more binding upon them than upon their more humble sisters. We are told of one case where a woman had not been outside of her compound since she had entered it as a bride thirty years previous. Then the knowledge of the existence of one or more concubines must rob her life of all happiness, for although as wife she occupies the first place in the home yet in the affections of her husband she is only secondary.

Our review of Korean woman would be incomplete did we ignore a new force which has been introduced among them. Christianity has come with its proclamation of release to woman-kind and already the first fruits of Korea's redeemed women may be seen. Our girls' schools are the beginning of this great work which shall go on until woman shall reach her God-given sphere. These schools are object lessons to the Koreans, proving to them that their girls are as capable and worthy of intellectual training as the boys and that education does not unfit them to become good wives and mothers. They certainly make better companions for their husbands. They have studied about the different countries and peoples and of the wonderful things of nature, and can converse with their husbands upon other topics beside those of a domestic nature.

Some of the happy marriages from our christian schools prove that if we christianize the soul and educate the mind, the result will be happy homes. In one of these homes, where both husband and wife are christians from our schools we saw them studying the Scriptures together; in another home the wife was teaching her husband, while in both there was love



and happiness. These homes are great powers for good and are living testimonies to the heathen populace about them of the power of Christianity to lift up and ennoble the life in the home.

What to do for the wives and mothers of to-day is a problem which confronts us. We cannot educate them, although in many cases they may learn to read. But we can give them Christianity which works such marvelous changes in the hearts and lives of men. As husband and wife become christians a change is soon visible in the home. The old fetiches which they have worshipped all their lives are torn down and a family altar established around which they worship the one true God. Among our christian families we notice that where formerly the husband ate alone, he now has his wife eat at the same table and out of the same dishes with him. We have also seen the husband and wife coming to church together. I have made inquiries of the women at Chemulpo as to the change in their family life. "We don't quarrel any more at our house and I think my husband loves me since we have become christians" says one woman. "My husband is a very different man now and he treats me much better than he formerly did" is the testimony of another woman. I know the same has been true in other homes.

To me there seems but one way in which to reach the women of Korea and that is to visit them in their homes, meet them as their friends and not as superiors and to win their love and confidence. To show an interest in the things that interest them, listen to their stories of sorrow and hardships and sympathize with them accomplishes more good than many a sermon. An especial effort should be made to reach the wives and families of our professing christians. Christianity which confines itself to the chapel and is not shown in the homes is not worth much. But christianity will make itself manifest in the home and this will open the homes to us.

Margaret Bengel Jones.

## THE TONG HAK.

In conversation with a Japanese friend not long ago, I remarked that the Tong Haks were the occasion of the Chinese Japanese war. He showed a good appreciation of the word by replying. "Yes, the relations of China and Japan had become petroleum, and the Tong Hak was the match." Being then the occasioning cause of this great war, it may not prove uninteresting to make more inquiry concerning its history.

The Tong Hak originated at Kyeng Chu in the province of Kyeng Sang in 1859. Kyeng Chu is a walled town forty five miles north of Fusan. Its founder, Choi Chei Ou, \* was a scholar and claims to have had the following experience. Having been for some years a witness of the progress made by the Roman Catholic church, he began to think deeply as to whether it was the true religion. "Since they have come so far and spent so much money in its propagation, it ought to be true; and yet if true why are its followers now being killed by the government as criminals?" As he brooded thus from day to day, he fell sick. Though he used much medicine, he became no better and finally was at the point of death. One morning just as the sun's rays began to peep over the eastern hills, he fell into a kind of trance and there appeared unto him some supernatural being.

He called his name—"Choi Chei Ou-a!"

"Yea."

"Knowest not who speaketh unto thee?"

"Nay, who art thou?"

"I am God; † worship me and thou shalt have power over the people."

Choi then asked him concerning the question nearest his heart—"Is the Roman Catholic the true religion?"

The answer was—"No, the word and the time are the same, but the thought and spirit are different from the true."

I shall not attempt to interpret the above. With this

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\* 최제우      † 상제



God departed. Choi, seeing a pen close by, grasped it and there came out in circular form upon the paper these words: "Since from aforetime we have worshipped Thee, Lord of Heaven, according to thy good will, do Thou always bestow upon us to know and not forget all things (concerning Thee); and since thine unspeakable thoughts have come to us, do Thou abundantly for us according to our desire." Choi then picked up the scroll, burnt it, poured the ashes into a bowl of water and drank it. Immediately he arose and his sickness was entirely gone.

Choi felt himself called to found a new religion. He thereupon proceeded to make the Tong Hak Bible, which is called *Sung Kyeng Tai Chun* \* or "Great Sacred Writings." He took from Confucianism the book of the five relations, from Buddhism the law for heart cleansing, from Taoism the law of cleansing the body from moral as well as from natural filth. So one of the names used for this book is made by combining the names of the three religious *You Poul Sun Sam To*. † The influence of Romanism may be seen in the term for God in the prayer, *Chun Chu* ‡ being the one chosen. Romanism is also, indirectly at least, responsible for the name they called it, Tong Hak or Eastern Learning in contradistinction to So Hak (Romanism) or Western Learning. This taken in connection with the fact of its being a combination of the true Oriental religions easily accounts for the name.

Beginning in the province of Kyeng Sang, the Tong Hak religion spread over into Choung Chong and Chulla. It increased in numbers until 1865 when a persecution broke out against the Roman Catholics. Choi was apprehended, accused of being a Romanist, and was beheaded at Tai Ku, the capital of Kyeng Sang, by order of the Government, and the religion was thus put under ban.

The Tong Haks are monotheists. They reject the Buddhist belief of the transmigration of souls, and do not use images in worship. Their rites are few and simple. When members are to be initiated, a master of ceremonies calls the candidates before him. Two candles are lit, fish, bread and sweet wine are placed before them. Then they repeat twenty

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\* 성경대전

† 유불선삼도

‡ 런쥬

four times in concert the Tong Hak prayer, "*Si Chun Chu*" &c. Bowing before the candles completes the ceremony, when they rise and partake of the banquet—the expenses of which are paid by the newly initiated. They claim that they do not sacrifice, making a distinction between the words *Chei Sa* \* and *Tchi Sung*. † They worship as follows: Cement, red clay and one smooth stone are taken and an altar is made. Upon this a bowl of pure water is placed and at night the worshipper bows before this with forehead on the floor praying the "*Si Chun Chu*" &c. When his prayers are over, he drinks the water, calling it the cup of divine favor.

It is stated that when the founder was miraculously cured, that he wrote a number of mystic signs upon slips of paper, which, when given to any sick Tong Hak, produced instant recovery. I have in my possession a copy of a paper taken from the body of a Tong Hak recently slain in the province of Choung Chong. The signs are utterly unintelligible, looking much like a child's first attempt at drawing spiders. The first reads: If you carry this, hundreds of devils‡ cannot overcome you." The second makes the body weapon proof. It is said that one of the Tong Haks approached the Korean soldiers flourishing one of these papers. At first they were overcome by his daring and were afraid to fire. Finally a brave, more bold than the rest, ventured a shot, killed the Tong Hak and dispelled the enchantment. The third gave a prosperous journey &c; This superstition is practiced in China; and I am informed that Japanese magicians profess to heal by means of the same mystic characters. The Tong Hak doubtless adopted it from China. We are told by outsiders of other miraculous powers belonging to them. It was the custom of the founder to ride upon a cloud. To jump over a house, or from one hill to another was a common practice. A house so commanded by a Tong Hak suddenly disappeared. If an enemy suddenly appeared in the same room with a Tong Hak, the latter mysteriously vanished. Perhaps there is a modicum of truth in the last statement. This too may be a Chinese custom. An empty purse obeyed the command of the magician and became full. These so-called miracles remind one of the apocryphal gospels and serve in common with other

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\* 제수      † 치성      ‡ 귀신



earthly systems to show the infinite disparity between the true miracles of our Divine Lord and all the attempts of feeble man.

Confucianism and Taoism have nothing to say about the future life, and as the Tong Hak refuse the degrading doctrine of the Buddhist, their teaching is concerned solely with this present world. They know nothing of the great scripture truth of the immortality of the soul; and hence, in common with all other Koreans when asked—"If a man die shall he live again?" they answer—"Who can know?" which is their strongest expression for—"It cannot be known."

So far I have treated the Tong Hak purely as a religious body, taking some liberty perhaps with the word "religious." Such they were until a few years ago. But there existed along-side, *perhaps antedating it a few years*, a state of oppression of the people by the officials which was becoming more and more intolerable. Every spring for several years there has been the rumbling of revolution in the interior. The people were looking somewhere, *anywhere* for assistance. Some went to the Roman Catholics; the majority, to the Tong Haks. They had a common cause against those in authority. The Tong Hak leader had been beheaded and their religion prohibited. Thus there was a large ingathering of those who were Tong Hak in name only. Had the Tong Hak remained a religious body with principles in harmony with good government, it would have had a right to exist. Every man has a right to his belief, and the right to worship God according to the dictates of his own conscience. But the political element soon dominated the religious and they became a body of revolutionists.

In the Spring of '93, fifty Tong Haks came up to Seoul and spread a complaint before the Palace gate, on a table, over which was thrown a red cloth. They asked that their leader, the martyred Choi Chai U, be declared innocent, that he be given a certain rank and that they be allowed to erect a monument in his memory. Further, that the ban be taken off their religion, and that they be allowed equal privileges with the Roman Catholics. If this was not granted they would drive all foreigners from the country. The King replied that he would give the matter serious consideration, and requested that they would cease to obstruct the thoroughfare in front of His Majesty's gate. This was followed by the arrest of a few Tong Haks in the district from

which the fifty came. Their petition was not granted.

In the following Spring the long expected uprising came. At first everything was swept before them. The Korean soldiery were unable to check their forces. Governors, magistrates and other officers were deposed in summary order, many meeting swift justice for past misdeeds. The Tong Hak gained over the people in the following manner. A man clothed as a high official was sent to a village. He carried the royal seal of authority, *pyeng pou*,\* a reed given by the King to his messengers. This reed is broken, one half remaining in the Palace and the other being carried by the official. This intimated that there was royalty among the Tong Haks. This officer summoned the villagers before him and asked who were Tong Haks. The unwilling were then politely urged to join until the majority came over. These then were sent against the halting minority. If they failed, the officer summoned the stubborn one before him. He would not so much as see his face but the victim was made to kneel on the ground outside the officer's door and was told to join at once or take the consequences—death.

At first they were all victorious but since the Japanese took the field against them they have gradually been driven into corners and their leaders have been killed.

Coming through the little west gate, on Jan. 22nd., I was shocked to notice the head of "Kim" the leader and wonder-worker among the Tong Haks, with the heads of three other leaders tied together by the hair and hung upon poles in the middle of street, intended doubtless as a warning to other offenders. It is, however, a most barbarous and unjustifiable custom which cannot be too strongly condemned. Let us hope that the head of Kim, the Tong Hak, will be the last sign of a custom that does not serve the purpose for which it was intended but only serves to demoralize the people and accustom them to scenes of blood.

\* 병부

William M. Junkin.



THE TONG HAK PRAYER.

侍己天主造化定永世不忌萬事知至意  
今至願爲大降

금시이런쥬조화영세불망만스지지의  
금지원위덕강

## THE BIRD BRIDGE.

Several summers ago I noticed some Korean children energetically chasing a solitary and sorry looking magpie—throwing stones and sticks at it most venomously, and altogether showing a feeling of hostility against it, entirely out of keeping with the peaceful relations which usually subsist between Korean juveniles and this very common and tame and, I may say, half domesticated bird. Upon inquiring the reason for this unseemly and uncommon conduct, I was told that this was a bad and lazy magpie, which had stayed at home when it ought to have been up in the sky helping to build the Bird Bridge.

My curiosity was aroused and I made inquiry and learned that a legend of a Bird Bridge was widely disseminated among Koreans. But there were many different versions of the story—all however agreed that on the 7th. day of the 7th. moon in each year all the magpies were wont to fly up into the starry realms and there build a bird bridge across the milky-way. I was further informed that I might watch and would find that the magpies were absent from home on that day. I may say here that on the succeeding year, I did look out for magpies but saw none until late in the afternoon when one came sailing by. I called the attention of the Koreans, who had given me a version of the legend, to this bird by way of refutation of the truth of his story but he coolly answered that no doubt it had completed its task and just returned. This opens up a wide field for speculation and I earnestly urge all my readers to carefully note and record and report in the interest of scientific research the movements of magpies on the day named.

From among the various versions of this legend I select the following, not only as being the most probable but also as accounting for some unexplained phenomena which have endured to the present time.

The God of the stars who, as the story goes, rules grand, supreme and absolute in the starry kingdom, had a daughter—



an only child—beautiful beyond the wildest dream of fancy, accomplished and good as she was beautiful.

She was greatly beloved by her august father and her benign influence was felt throughout his realm; the planets with their circling satellites moved smoothly in their appointed orbits; the suns preserved their systems and pursued their courses without hitch or clash and even the erratic comets rushed along without once getting off the track and gently wagged their tails in respectful salute when passing in her presence.

In the angry moods of the old Star God when he filled the vast regions of his domain with the terrific thunder of his angry words and the flash of his lightning bolts and scared even the stars, making them blink and twinkle and quiver in fear, she alone could sooth him and turn away his wrath.

In due time a suitor for the hand of this star-eyed Goddess appeared in the person of a young prince of the royal blood, who wooed and soon won the gentle heart of the simple maiden. I have not the space to dwell much on the wedding but will say that the resources of the firmament were well-nigh exhausted to make this the star occasion of the season; at night all the constellations were brilliantly illuminated; the Auroras Borealis as well as Australis, were turned up to their fullest capacity and put under the greatest pressure and the abysmal space, from north to south, glowed with a ruddy light of surpassing splendor. Myriads of meteors were shot off and this accounts for the shooting stars still to be seen. The festivities were closed with music—all the stars sang together, joining in a grand chorus of joy and gladness.

But the honey-moon had scarcely waned before the young prince developed propensities most undesirable—I will not say he was inherently bad but only that he was giddy and like many sons-in-law in these latter days, improvident and banked too much on the unlimited wealth and supposed generosity of his father-in-law.

And just here this story takes on so many human aspects that if we did not know it was true, we would suspect that it originated in the brain of some mortal and was founded on terrestrial experience.

It is said that the Prince joined Circles and Literary Unions and after a while several social clubs; all these involved monthly dues and other expenses and charmed him away from the domestic hearth. He began to stay out late at nights and left his

loving spouse in solitude and tears. If not the inventor he certainly was one of the earliest devotees of the noble game of bacarat, and it was rumored that once when handling the cards as banker, a gallant son of Mars was caught cheating him and much scandal was caused thereby. He patronized the drama and opera and found, as many poor mortals have since, that the society of Theatrical and Operatic Stars was expensive, necessitating dinners and wines and diamonds and other rare jewels and gifts.

The Comet races fascinated him, and he was a constant attendant at the race meetings where these fiery chargers were sent whizzing around the track. He dressed flashily, talked comet, organized a comet stable of his own, and backing his short tailed comets like the young blood he was, left much money in the coffers of the book-makers. Of course, this led to strong drink—Hennessy's famous "three star brandy," is said to be a feeble survival of the favorite tippie of this Star prince—He frequented bar-rooms, and I am assured on good authority that he knew the side entrance of every saloon in all the prohibition stars in the kingdom.

He went on sprees and sometimes (to use a modern form of speech) "painted the town red"—this accounts for the crimson hues of some of the stars which even to this day attest to the permanency of his colors and the thoroughness with which he did the job.

But why follow further the downward course of this reckless high-flyer of the skies? He was clearly burning the star candle at both ends; and the end came. The colossal dowry of his wife was wasted; his estates mortgaged beyond redemption; the Jews could no more be tempted even by promises of the most usurious interest to advance a single additional shekel; the mails no longer brought tender missives from Venus and other planets, but duns—importunate and threatening him with summons before that most dreaded of all tribunals, the court of the "Star Chamber."

In his desperation he turned, or rather returned, to his faithful wife and poured into her sorrowful ears the pitiful tale of his mis-doings and undoing, humbly promising that if she could but get enough cash from her father to enable him to settle up, he would settle down.

The Star Goddess faithful and true, as all neglected wives



of worthless husbands are, undertook the task but made the usual mistake of first confiding her troubles in the strictest confidence to her mother—of course, before the dawn of the next day the old gentleman was in possession of all the facts with the customary mother-in-lawish comments and addenda. The Koreans trace the enmity between mothers-in-law and sons-in-law to this incident but I can scarcely believe that feuds so bitter and universal can have come from a matter so trivial.

To say the Star King was mad does not express it. He fairly glowed with ire. But finally the tears and pleadings of the daughter prevailed and a peace was patched up, it being agreed that if the prince would mend his ways, his majesty would furnish funds to liquidate his debts, upon the express understanding however, that the advance should be repaid in full on a certain day. Being of a financial turn of mind, I inquired as to the amount of this advance; the figures as given in Korean cash were appalling, but when reduced to a silver basis were about \$37.75.

This was duly paid but still the prince was not at peace. He knew that inexorable time would surely bring the pay day but did not know where he could get the necessary \$37.75.

A Prince cannot work, neither can he spin; stock gambling, charitably called speculation in these modern days, was the only resource left and into this he plunged with the desperation of despair.

Unfortunately a grand canal scheme to tap the milky-way and conduct the lacteal fluid to nurture distant stars was at this time foisted upon the public and he invested heavily, but the bubble burst, the promoters, news-papers, statesmen and other gentry of that ilk, got all the money and the Prince and other investors got left, so to speak.

If there was a stock-board on any of the stars you may be certain the Prince was there, picking up sure points but assuredly dropping his scanty cash.

As time wore on, his schemes to catch the nimble penny grew even wilder and more visionary. He took to chasing the rainbow to get the pots of gold which every body knows hang at each end, pursuing that grand arch of colors all over the skies only to find it a chimera, ever fleeting, receding, shifting and fading out of view.

Space forbids following further the futile efforts

of this unhappy Prince to retrieve his fortune.

At last pay day came and he was penniless. The anger of the Star King is indescrivable. If he was red hot before, he was at a white heat now — incandescent and blazing with indignation.

Nothing but the most condign punishment would satisfy his royal rage. He hardened his heart against his daughter also. Had she not made him condone when he ought to have condemned and wheedling him out of his wealth induced him to waste \$37.75 on a worthless son-in-law? And so he banished both from court and separating them, exiled the Prince to the most distant star in the North and the Princess to the most distant in the South, but as a mark of his mercy ordained that one day in each year—the 7th. day of the 7th. moon—they might meet midway in the starry realms and hold sweet converse for a few hours.

So, after weary waiting, when this day came, each joyfully journeyed from their distant stars to meet, but when they reached the milky-way it was found they could not cross. I do not know by what natural law these ethereal beings who could traverse the empyrean space with the speed of light were unable to go over the milky-way but such was the fact. They could only stand on the opposite banks catching dim visions of the forms they loved so well and but faintly hearing the accents of the voices so dear.

Their tears shed over this sad disappointment mingled into rain and descending, deluged the world.

All the terrestrial animals were terrified and met in convention to ascertain the cause and to avert if possible the watery calamity.

When the facts were found out, each species naturally desired to take a part in the task but the fish reported their inability to do anything — as, while they could easily swim in the milky-way, there were no connecting streams and therefore they could not reach the scene of the trouble. The wingless animals of the land were equally helpless and so necessarily the business was left to the soaring birds. Of these the Magpies, being busy birds, kindly, and greatly touched by the sad separation of this conjugal pair and withal very averse to getting wet, undertook the job.

They called all their builders and engineers in council, dis-



cussed and discarded their various plans and were about to give up in despair when a young and daring genius — the Edison of the flock — proposed the novel expedient of what might be called an "aerial flying bird bridge"; to be composed entirely of Magpies. His plan was adopted and when the 7th. day of the 7th. moon came again all the magpies of the world flew up into the stellar space and putting their heads together formed a broad bridge from bank to bank across the milky-way, thus spanning that mighty stream of flowing and glowing light with one magnificent flying arch, without abutment or a pier, but supported wholly by their flapping wings—and thus furnishing a way for the Prince to join his devoted wife. And this has been done on that day of each year for countless ages and will be done so long as magpies endure.

The Korean rainy season embraces the 7th. moon and it often rains on the 7th. day — if in the morning, the natives say the rain drops are the tears of gladness shed by the Royal couple when meeting — if in the afternoon they are the tears of sadness when parting. If there is thunder it is the rumbling of the carts in the Prince's train; the flat heads of the magpies of the present day are evolutionary results of the desire and attempts of the birds for generations to form a flat floor for the bridge. This is the moulting season and when bare-head magpies are seen, the Koreans explain the fact by saying the feathers have been worn off by the Prince and his retinue in passing.

I trust that with all this confirmatory evidence no one will cast doubts on this story of the Bird-bridge; many a myth, currently believed, has less foundation than the bald-head of a moulting magpie.

The moral of this story is; never borrow \$ 37.75 from your father-in-law.

## EDITORIAL DEPARTMENT.

### THE KOREAN ALMANAC.

Among the many gifts of China to Korea during the past ages, is a system of reckoning time, which is to-day substantially the same as that prevailing in the Middle Kingdom. Among the lower Departments of the Central Government at Söul there is an astronomical Board whose only duty is to observe times and seasons, and aid the people to keep track of the years by compiling and publishing a yearly Almanac. This publication, while lacking all disquisitions on the virtues of some native patent remedy or the nostrums of some Korean quack, and unembellished by humorous cartoons and antediluvian jokes is, as an almanac, a unique and interesting publication. It is issued for each year fully two months in advance and may be found in the little shops which line the streets of the Capital and provincial cities, in all the glory of red, blue and green covers and bearing the official seal of the Kwan Sang Kam, the Astronomical Board.

This Almanac is based on weather observations which extend over a period of several hundreds of years, and in its main features may be said to represent the sum of Korean astronomical and meteorological knowledge. The standard measurement of time is a cycle of sixty years instead of the century as with the west. Each of the years is known not by a number but by a name composed of two characters taken successively, the first from the twelve Horary characters and the second from the ten Celestial stems. The present native year is known as *Eul-mi* which is the forty first in this Sexegenary Cycle, and the almanac is the same as that used in the *Eul-mi* years of past cycles. That is, a series of sixty almanacs having been prepared, centuries ago, they are reproduced as the same year, as the cycle comes round.

This almanac discards the years of the Chinese reign which has so long stood as a mark of Korea's intimate relations with



China, and dates the year as the 504th of the *Tai Chösen* dynasty. *Tai* means great, and in Chinese Asia always indicates a sovereign power. These incidental changes point to the mighty events which have shaken the political world of Asia since last June. This year *Eul-mi* will consist of thirteen months, being a leap-year, and 383 days, lasting from Jan. 26th. 1895 to Feb. 14th. 1896. Each of the thirteen months is known technically as "small," or "large" as it may contain twenty-nine or thirty days. The leap or intercalary month is called *Tun-wöl* and is introduced into the year once in three or twice in five years to correct the difference between lunar and solar time. The months are exact with the moon and the same word in the language indicates both. The phases of the moon are carefully noted, and the following are the Korean words for them. *Sang-hyön* \* 1st. quarter; *Pan-wöl* † 2nd. quarter; *Ha-hyön* ‡ 3rd. quarter; *Mang-wöl* § full moon.

*The months.* Each of these months is introduced by a dissertation of a practical and poetical character, of which the following is a free translation.

*First Moon* = *large* (i. e. 30 days) Jan. 26 to Feb. 24 inclusive. During the moon the virtue of heaven will center itself in the south which will thus become a most fortunate locality to carry on one's affairs. The east wind will melt the ice, bugs and insects will be resuscitated, and the fish in the rivers will so jump with joy they will bump their backs against the ice. The otter will offer its usual sacrifice of a fish to the supernatural powers; geese will appear flying north, and grass and trees once more put forth foliage.

*Second Moon* = *small* (i. e. 29 days) Feb. 29 to Mar. 25. The peach tree will put forth its beautiful flowers, and the oriole sing once more. The falcon will transform itself into a wild pigeon, the swallows come forth from their mysterious hiding place and thunder and lightning shake the heavens.

*Third Moon* = *large*. Mar. 26—April 24. The *O-dong* tree will bud and the fieldrats change into *Tö* birds. We shall have our first rain-bows and water chestnuts; The cooing wild pigeon will jerk its feathers and the *Tai-seung* bird appear in the mulberries.

*Fourth Moon* = *small*. April 25—May 23. Behold the cry

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\* 상현    † 반월    ‡ 하현    § 망월

of the water-chicken is heard in the land and the earth worm crawls out of its hole. Bitter weeds and barley start and last year's grass dies.

*Fifth Moon=small.* May 24—June 22. *Beetles* crawl and the *Kyök* birds cry. The tongue of the oriole turns over in its mouth putting an end to its song, and the horns of the elk drop. Herbs and locusts.

*Leap Month=small.* June 23—July 21. No dissertation.

*Sixth Moon=small.* July 23—Aug. 19. Hot winds, and the cricket enters the walls. The falcon begins to hunt, last year's rotten grass changes to fire-flies, the earth gets wet and the rainy season is upon us.

*Seventh Moon=large.* Aug. 20—Sept. 18. Cooler winds and white dew. The Ch'on locust will be heard crying in the trees, and the falcon will offer its usual sacrifice of a bird to the supernatural powers. Heaven and earth halt and rice improves the opportunity to appear in the grain.

*Eighth Moon=small.* Sept. 19 to Oct. 17. Wild geese flee from the north and the swallow seeks its mysterious hiding place. No more thunder. All insects shut their back doors and the floods dry up.

*Ninth Moon=large.* Oct. 18—Nov. 16. The wild geese visit each other and the sparrows all change into clams. The chrysanthemum puts forth its glorious blooms, the wolf sacrifices to heaven an animal, all vegetation becomes sere and dies and insects shiver into humble obeisance.

*Tenth Moon=small.* Nov. 17—Dec. 15. The water will freeze; also land. The pheasants will fly into the ocean and become great oysters. All sensible frogs will hide themselves, The heavenly essence will go up, and the earthly essence go down, things in general shut up business and winter is upon us.

*Eleventh Moon=large.* Dec. 16—Jan. 15, 1896. The *Al-dani* bird is silent; tigers mate; lilies bloom; the earth-worms roll themselves into balls, the deer's-horns fall and the water in wayside springs bubbles forth.

*Twelfth Moon=small.* Jan. 16—Feb. 14. The wild goose stands with its face to the north and the magpie builds for itself a nest shelter. The crow of the pheasant is heard on the hill-side, hens feed on milk and the lake's stomach becomes solid.

These paragraphs, absurd as they may seem to our XIXth. century opinions give a glimpse into the life and thought of the



common people of Korea; a strange mixture of folklore and fable, tradition and practice, prognostication and meteorological dogma. In the references to the blooming of the flowers and the flight of the birds we have both poetry and prophecy; in the sacrifices of beasts and birds of prey and the transformations of animals we have fable and myth, while buried beneath oriental turns of expression and idiom lies the Korean's store of astronomical knowledge, *superstition and taboo*. Much of the almanac is given up to the Shamanite superstitions of the people. The existence and immanence of supernatural beings corresponding to the old Greek idea of the demon is an article of firm belief to the ordinary Korean. These beings are intimately associated with the life of each individual and control fate and fortune. One of the most prominent ideas in connection with these superstitions is the idea of luck. Lucky days, lucky hours and lucky moments; lucky quarters, lucky combinations, lucky omens; luck or ill-luck in everything. The almanac makes an extensive effort to keep track of this luck. As a sort of frontispiece there is a chart of the five quarters, east, west, north, south and center, which gives the location of the demons and the direction under taboo. It has been noticed that on some days it is next to impossible to get some Koreans to do certain work or go on a journey. The secret of this lies in what follows. The most vicious of the taboos centers around the movements of the great chief of the demons, *Tai Chang Kun*, who yearly holds his court in some one quarter of the heavens, which thus becomes sacred to him for the year. This year he will set up his throne in the east, and the superstitious Korean will, as far as possible, avoid that section. He will not change his residence to a house to the east of his present abode, nor marry a bride who lives to the east of him. Journeys to the east will, by the credulous, be restricted to lucky days of which the calendar provides a generous supply, and any dish broken or disaster incurred in that section will be laid to one side until a lucky day, to be repaired.

In this connection another feature which resembles a taboo is that known as the *Sang-mun* or death's door which is in the west. This is sacred to the dead. Dying Koreans will at the moment of death have their heads laid to the west that the spirit which is said to leave the body through the head may be able to make a bee-line into eternity. These two examples will serve to illustrate the taboo feature of the almanac. There are, accord-

ing to the compilers of this interesting publication, a number of others which have scattered themselves about so promiscuously that to strike a really lucky direction throughout the year the ordinary Korean must steer south-south-west three quarters west.

By far the greater part of the almanac is taken up with a discussion of each day. A number of Chinese characters are given, each of which indicates a special phase of the day, which can be interpreted only by diviners, geomancers, exorcists, sorcerers, physicians and those skilled in their craft. Then follows a list of the things which may be done and of those which must not be done. These categories are confined to the more important affairs of the Korean's life and are not supposed to be complete in every particular. They attempt to show what things it will be propitious to perform on certain days, and those which will surely incur ill-luck.

Life thus becomes anything but a go-as-you-please race in Korea. One day may be good to build your house, marry a wife, hold a funeral for some relative, dig a hole or take a bath. The next day it may be sure death to attempt any of these things. To select two illustrations; Jan. 26. 1895 being the New Year holiday is of a most fortunate character. The sages who evolved the interesting publication before us allow a man on this day to begin his boy's education, or to make a man also of him by presenting him with a hat; it will be safe to employ any needed servants, remove your residence, take a bath, call on your friends, open a store, execute deeds and documents, inherit property or buy cattle. The women of the household may sew without fear and if there is occasion to build a house, the frame work should be erected at high noon. Sunday, Jan. 27 is not so fortunate, and the only things advocated are to engage in religious observances or go shooting, which looks as though the almanac was a little demoralized. Thus through all the details of life, a man cannot plaster his house with mud, introduce a handmill into his home, build a wall, transplant a tree or get a hair-cut except on such days as the almanac allows. Of course there is something to be said its favor. The daily categories are very suggestive. Any one who is at a loss to know what to do with himself has only to turn to the date and find a line of conduct laid down for him. It may tell him to go soak his head, or plant beans, or have his corns cut, but then all its remarks are of a personal nature anyway and it may say nothing of the kind.



*For physicians and apothecaries.* In the healing art in Korea one of the chief things is not to anger the *Chuk il in sin* — the guardian body spirit. Each living being has one of these spirits who changes his residence daily from one part of the body to another, and should any attempt be made to remedy a part of the body on the day in which he is residing there it is sure to result in increased affliction. As his round through the body is a monthly one, and he returns on the same day in each month to the same member of the body, one table does for the thirteen months of the year under review. We reproduce it as follows, the numerals indicating the day of the month. 1. Big toes; 2. Outside ankles; 3. Inside upper leg; 4. Thigh; 5. Hips; 6. Palms; 7. Inside ankles; 8. Lower arm; 9. — ; 10. Back bone; 11. Bridge of nose; 12. Roots of front hair. 13. Teeth. 14. Stomach. 15. Whole body. 16. Chest. 17. Pulse. 18. Inside lower leg. 19. Foot. 20. Inside ankle. 21. Little finger. 22. Outside ankle. 23. Foot. 24. Wrist. 25. Heel. 26. Chest. 27. Knee. 28. — . 29. Knee and calf. 30. Heel.

*Holidays.* The almanac provides in all about thirteen of these which are rather of the nature of anniversaries than legal holidays. They are varied in significance and run the gamut of human experience from the solemn day of sacrifice to days for swinging in the trees and for dyeing the finger nails red. Many of them have myths and legends, one of which is most interestingly described by "X" in the present number of the *Repository*. This 7th. day of the 7th moon and others of the same character are rather of the nature of sportive anniversaries than legal holidays authorized by the Government. The legal holidays we understand are four days at the New Year, His Majesty's birthday, and certain anniversaries in connection with the achievement of independence of China. Half Saturdays and Sundays, we are told, are to be observed as legal holidays and public offices will be closed on those days as in Christian lands.

## LITERARY DEPARTMENT.

The object of this department will be primarily to notice books and articles on Korea which may appear from time to time. We shall endeavor to make it complete as a bibliography of Korea by giving mention to all English works on Korean topics which we see or of which we receive notice. In this work the co-operation of all interested is invited. A note to the editor concerning some work or article which may attract a reader's notice will be gratefully received.



KOREAN GRAMMATICAL FORMS, by Rev. Jas. S. Gale, Am. Presbyterian Mission, North. Crown 8o. pp. 249. The Trilingual Press, Söul, 1894.

The enterprising publishers of this interesting work have laid a copy on our table. It is devoted to a study of the chief verbal forms of the language, with a chapter on the noun and the adverb. The work represents two years of investigation along grammatical lines, and is published under the auspices of the Mission of which Mr. Gale is a member.

The volume is composed of two parts, the first being the Grammatical discussion and occupying pp. 1-92. The second part is a collection of 1098 Korean sentences with the English translation attached. In the grammatical part Mr. Gale has approached the language from the native side aiming to supplement rather than supersede the works in English already existing. He has made a collection of the most important forms of the chief verbs and in a concise manner attempts to elucidate their meaning and illustrate their use. We have all along felt that this was the only way to deal with Korean Grammar and that every attempt which approaches the language from a foreign view point and essays to fit it ever the dry bones of a foreign grammatical system is doomed to failure. We congratulate Mr. Gale upon being the first to adopt this naturalistic meth-



od in treating the Korean language and trust his example may have a due influence on all future grammarians.

We regard the columnar arrangement of Mr. Gale's pages as rather an element of weakness than otherwise and think that it is capable of improvement at this point. Columns always suggest figures and tables of statistics, and grammar at the very best is dry enough without having this feature added. Paragraphs would utilize the fine page of the Grammatical Forms even better than the columns. We also think that Mr. Gale might in some future edition enter upon a more extensive elaboration of the forms.

Of the Korean sentences which form the second part of Mr. Gale's work we cannot speak too highly. They are genuine Korean sentences, not English sentences translated into Korean. No matter how well the latter may be done, they are English rather than native thought, and though in outward form correct, will lack the life and swing of a genuine Korean sentence. Mr. Gale says of them, "The sentences at the close have been chosen to \* \* \* introduce students to Korean custom and superstition, something necessary it seems me for a correct understanding of the people." This we heartily endorse.

Mr. Gale's book is not for beginners, but every student of the language should possess a copy and give it a prominent place in his work shop.



*The first Annual Report of the Korean Religious Tract Society* is before us, a neat pamphlet of eight pages. The Society was organized June 25, 1890 with the Rev. F. Ohlinger, President. He served until he left Korea in the Fall of 1893 when the present incumbent was elected by the Board of Trustees. The annual dues are two dollars and life membership twenty. The Board of Trustees has sixteen members with an Executive and an Examining Committee.

The Society published during the year eight different tracts and leaflets amounting to 22,000 volumes and over 890,000 double pages, this at a cost of \$1088. If the editors of *The Repository* were not so closely connected with this Society, we might avail ourselves of this opportunity to write hearty words of commendation of the work already done and undertaken by this organization.

## THE KING'S OATH AT THE ANCESTRAL TEMPLE.

The following is a translation of the King's Oath, taken at the Ancestral Temple on the 12th. day of the 12th. Moon — Jan. 7th 1895. The next day a proclamation was made stating the adoption of the new laws and commanding all loyal subjects to give the King their hearty support. This is a most important step and we therefore publish the vow and the proposed reforms in their entirety.

"We declare publicly to all the Imperial Ancestors that We, your humble descendant, have received and guarded the mighty heritage of Our Ancestors for thirty one years, reverencing and fearing Heaven; and though We have encountered many troubles, the heritage has not been lost. How dare We, your humble descendant, even to hope that We are acceptable to the heart of Heaven? Verily, it is because Our Ancestors have graciously looked upon us and aided us. Our illustrious Ancestor \* was the first to lay broad the foundation of our Royal house, and for five hundred and three years has bestowed favor upon us, his descendants.

\* But now in our generation, the times are greatly changed and the spirit of the times is more liberal. A neighboring Power and the unanimous judgement of all our officers unite in affirming that only as an independent ruler can We make our country strong.

How can We, your humble descendant, having received the spirit of the times from Heaven, refuse to conform and thus fail to preserve the heritage bestowed by Our Ancestors? Shall we not put forth strength and restore all things and thus add lustre to the merit of Our Ancestor?

From this time forth We will no longer lean upon another state but will lay broad the destiny of the nation, restore prosperity, build up the happiness of Our people and thus secure Our independence. Thinking deeply on these things let there be no falling back into the old ways, no indifference, no dalliance, but calmly follow the broad designs of Our Ancestors, watching and observing sublunary conditions, reforming our internal administration and straightening out accumulated abuses.

Therefore, We, Your humble descendant, do now take the fourteen great Laws and swear in the presence of the Spirits of Our Ancestors in Heaven and announce that, relying on the merits bestowed by Our Ances-

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tors, we will bring these to a successful issue, nor will We dare to retract Our word. Bright Spirits, descend and behold!

1. All thought of dependence on China shall be put away so that the heritage of independence may be secured.

2. An ordinance for the Royal House shall be established in order that the line of succession and rank in the Royal Family may be clearly known.

3. His Majesty shall attend in person the Great Hall for the inspection of business and having inquired personally of each Minister shall decide matters of state. The Queen and members of the Royal Family shall not be allowed to interfere.

4. Matters pertaining to the Royal Household must be kept separate from the affairs of the Government and the two must not be confounded.

5. The duties and powers of the Cabinet and of the several Ministers shall be clearly defined.

6. Taxes to be paid by the people must be regulated by law, illegal additions to the list are forbidden and such excesses may not be collected.

7. The assessment collection and disbursement of taxes shall be entrusted to the Finance Department.

8. The expenses of the Royal Household shall be reduced first, so that this example may become a law to the various Ministers and Local Officials.

9. An Annual Budget of expenditures for the Royal Household and the various Departments shall be made in order to secure the management of the revenue.

10. The laws controlling Local Officials must be speedily revised in order to discriminate between the functions of the Local Officials.

11. Intelligent young men from the country shall be sent to foreign countries to study.

12. To secure a military system, the instruction of military officers and a mode of enlistment shall be decided upon.

13. Civil law and criminal law must be clearly defined and rigidly adhered to; to protect life and property imprisonment and fines in excess of the law are prohibited.

14. Men shall be employed without regard to their origin; in seeking for scholars the Capital and the country alike, shall be searched; this in order to make broad the way for ability."

## NOTES AND COMMENTS.

The skating parties at the palace on Jan. 17 and 21 were largely attended by the foreign residents of the Capital. The ice on the pond was in good condition and the feeling was general that hearty thanks were due to Their Majesties for the gracious invitation. The summer-house on the island was warmed and a light collation was served.

Jan. 31st. Mrs. M. F. Scranton and Mrs. Underwood had a private audience with Her Majesty, the Queen.

Feb. 4th Bishop Ninde was received in audience by His Majesty, the King. The Bishop had already gone to Chemulpo but returned to Söul when he learned that His Majesty had expressed a desire to see him. He was accompanied by Dr. W. B. Scranton and Rev. H. G. Underwood, D. D. and by his two sons.

The entertainment in the rooms of the Söul Union on the evening of Jan. 22, by the U. S. Legation Marine Guard was largely attended and was pronounced a success. Among the Koreans present we noticed His Royal Highness, Prince Yi Hoa and Major Yi of the Royal palace police force.

The Presbyterian Mission, at its re-

cent session assigned work as follows. H. G. Underwood and D. L. Gifford — literary and evangelistic work; C. C. Vinton, M. D. dispensary work in Seoul and medical itinerating; O. R. Avison M. D. — Government Hospital; S. F. Moore — evangelistic work; F. S. Miller — Superintendency of boys school; Misses Doty and Strong — Girls School. Mrs. Underwood, Mrs. Gifford, Mrs. Miller, Mrs. Avison and Miss Arbuckle work among women. At Fusan W. M. Baird, preaching, itinerating in Kiung Sang province, Bible class, opening new station at Ool San. Dr. Irwin, medical work in Fusan and in the vicinity. Mrs. Baird and Mrs. Irwin, work among women and children. At Wonsan, J. S. Gale literary Work preaching, itinerating and day school. W. L. Swallen, preaching and itinerating. Mrs. Gale and Mrs. Swallen, work among women. At Pyeng Yang, S. A. Moffett, itinerating, preaching, work at Eui Ju Kou Song, and day school. G. Lee, preaching and itinerating. Mrs. Lee, work among women.

The appointments of the Methodist Episcopal Mission are W. B. Scranton M. D. — Superintendent pastor of the Sang Dong Charge,



medical work in the hospital and charge of work in Kong Ju and Su Won. H. G. Appenzeller—President of Pai Chai School and principal of the Theological department, Pastor of the Chong Dong Charge and girls school and in charge of work at Chong No; W. A. Noble—principal of academic department of Pai Chai School and pastor of Aogi charge; G. H. Jones—pastor of the Chemulpo charge and Kang Wha circuit; J. B. Husteed M. D. Medical work in hospital; W. B. McGill M. D. Medical work in Wonsan; H. B. Hulbert—Manager Press and pastor Baldwin chapel.

For the Woman's Foreign Mission Society the appointments were. Mrs. M. F. Scranton. Miss Rothweiler and Miss Harris—Evangelistic work; Miss Paine and Miss Frey—The girls School; Miss Dr. Cutler and Miss Lewis—woman's work. Mrs. Jones—woman's work in Chemulpo.

Jan. 22nd. we passed the place outside the West gate where the heads of the two Tong Hak leaders were exposed. The whole number exhibited was four but we saw only two. The men were executed in the Chulla Province and only the heads were brought for exhibition and degradation to Söul. They were hung by the hair inside a tripod and about three feet from the

ground. After this revolting spectacle it was refreshing to read in the Court Gazette, the next day, that beheading and other barbarous Modes of punishment had been abolished.

The Guilds in the capital, during the Tong Hak disturbance last Fall, made voluntary contributions to the war fund. The hat and cloth guilds each gave 1,000,000 cash or \$400. The paper guild 500,000 cash or \$200. The grass cloth guild 250,000 cash or \$100 and other guilds contributed smaller sums.

The island of Quelpaert is said to produce no less than five varieties of oranges ranging from the size of a walnut to that of fine pomeloes. One variety is called the bottle orange from its fancied resemblance to the gourd-bottle.

There is at Chemulpo a fleet of about 55 *sampans*. This fleet is under the supervision of an "admiral" appointed by the local authorities (native) and who is known as the *Pai-söp 비섭*. The boats have to report to him all proposed trips, and he looks after their interests. He is responsible to the local authorities for the good behavior of the crews of the various sampans and each boat pays him 500 cash a month.

Jan. 29 was the coldest day of the month. The thermometer reg-